THE *JEWISH* Kalendar:

CONTAINING

An Account of their *Feasts* and *Fasts*, whether observ'd at present, or out of use; with their *Sabbaths* and *Proper Lessons*: Beginning at the 18*th.* of the Moon *Tebeth*, in the Year of the Creation, 5457. and continuing to the 27. of *Tebeth* 5458. inclusively.

To which is Added an Account of the *Institution* of the *Priesthood*, and the *Exercise* of the same among the people of the *Jews*.

With a Chronological Summary of several remarkable things relating to the People of the *Jews*.

A N

Almanack

For the

Year of CHRIST,

1697.

BEING

The First after *Bissextile*
Or *Leap-year.*

To which is added the Ancient
Roman Kalendar.

O X F O R D,
Printed at the THEATER.

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TO THE

REVEREND

Dr. *Arth. Charlett*

The Worthy Master

OF

UNIVERSITY COLLEGE

IN THE

UNIVERS. Of OXFORD;

This Discourse

Concerning the INSTITUTION

Of the PRIESTHOOD,

And the *Exercise* of the same

Among the JEWS:

As an acknowledgement of His great

And constant Favours,

Is humbly Dedicated by

ISAAC ABENDANA.

REVEREND

Dr. Abiel Chandler,

The Worthy Master

OF

UNIVERSITY COLLEGE

IN THE

UNIVERSITY OF OXFORD,

This Discourse

(Concerning the Institution

Of the Firstborn)

And the Service of the Time

Among the Jews:

A Chronological Summary of several remarkable Passages relating to the Nation of the Jews, *since the Creation.*

THE Creation of the World	5457
Noah's Flood	3801
The Confusion of Languages	3461
The Birth of Abraham	3509
The Birth of Isaac	3409
The Birth of Jacob	3349
Israel went down into Egypt	3219
The Birth of Moses	3089
Israel's coming out of Egypt, and promulgation of the Law by Moses	3009
Israel entred into the Land of Promise	2969
David begin his Reign	2571
The building of the first Temple	2529
The Revolt of the Ten Tribes under Jeroboam	2501
The Ten Tribes were carried away Captive by Salmaneser	2253
The Destruction of the first Temple.	2119
The great deliverance under Mordechai and Esther	2051

The

The building of the ſecond Temple		2049
The New Æra from Alexander the Great		2009
The Reign of the Maccabees		1836
Herod began to Reign		1732
The Chriſtian Æra began		1697
The Deſtruction of the ſecond Temple		1629
The Mishna was Compoſed		1546
The ſupputation of the Kalendar ſettled by Hillel Hannaſy		1358
The Jeruſalem Talmud was compoſed		1209
The Babylonish Talmud was compoſed		1189
Maymonides compoſed his great Work		522
Our Banishment out of	France	301
	Spain	205
	Portugal	197

The REGAL TABLE since the CONQUEST.

William the Conqueror.	*Octob.* 14.	1066
William Rufus.	*Sept.* 9.	1087
Henry I.	*August* 2.	1100
Stephen	*Decemb.* 2.	1135
Henry II.	*Octob* 25.	1154
Richard I.	*July* 6.	1189
John	*April* 6.	1199
Henry III.	*Octob.* 19.	1216
Edward I.	*Nov.* 16.	1273
Edward II.	*July* 7.	1307
Edward III.	*Jan.* 25.	1326
Richard II.	*June* 21.	1377
Henry IV.	*Sept.* 29.	1399
Henry V.	*March* 20.	1412
Henry VI.	*Aug.* 31.	1422
Edward IV.	*March* 4.	1460
Edward V.	*April* 9.	1483
Richard III.	*June* 22.	1483
Henry VII.	*Aug.* 22.	1485
Henry VIII.	*April* 22.	1509
Edward VI.	*Jan.* 28.	1547
Queen Mary.	*July* 6.	1553
Queen Elizabeth	*Nov.* 17.	1558
James I.	*March* 24.	1602
Charles I.	*March* 27.	1625
Charles II.	*Jan.* 30.	1648
James II.	*Feb.* 6.	1685
K. Will. III. and Q. Mary II	*Feb.* 13.	1689

TERMS and their Returns.

Esloyn-days.	Except.	Ret. br.	Appe.
Hillary-Term begins *Jan.*23. ends *Febr.*12.			
Octab. Hill. Jan. 20.	21	22	23
Quind. Hill. Jan. 27.	28	29	30
Craſt. Purif. Feb. 3	4	5	6
Octab. Purif. Feb. 9.	10	11	12
Eaſter-Term begins *Apr.*21. Ends *May* 17.			
Quind. Paſch. Ap 19.	20	20	21
Tres Paſch. Ap. 26	27	28	29
Mens Paſch. May 3	4	5	6
Quin. Paſch. May 10	11	11	12
Craſt. Aſcen. May 14.	15	15	17
Trinity Term begins *June* 4. ends *June* 23.			
Craſt. Trin. May 31.	*June* 1	2	4
Octab. Trin. June 7.	8	9	10
Quind. Trin. June 14	15	16	17
Tres Trin. June 21	22	23	23
Mich. Term begins *Oct* 23. ends *Nov.* 29.			
Tres Mich. Octob. 20.	21	22	23
Mens Mich. Octo. 27	28	29	30
Craſt. Anim. Nov. 3.	4	5	6
Craſt. Mart. Nov. 12.	13	13	15
Octab. Mart Nov. 18.	19	20	22
Quind. M. Nov. 25.	26	27	29

Note, that the firſt and laſt days of every Term are the firſt and laſt days of Appearance.

Chief Notes of this Year, 1697.

English Acc.		Rom. Acc.
7	Golden Number	7
17	Epact	17
C	Dominic. Letter	F
February 14	Shrove-Sunday	Febr. 24
April 4	Easter-day	April 14
May 13	Ascension-day	May 23
May 23	Whit Sunday	June 2
June 30	Trinity-Sunday	June 9
Novemb. 28	Advent Sunday	Decemb. 1

Note, *The Gregorian or Roman account (since the Reformation* 110. *years) is always ten days before ours, their eleventh being our first, and our last in every month is their tenth.*

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NOTE

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Terms and their Returns.

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Hillary-Term begins *Jan.* 23. ends *Febr.* 12.			
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Quind. Hill. Jan. 27.	28	29	30
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Octab. Purif. Feb. 9.	10	11	12
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Quind. Paſch. Ap 19.	20	20	21
Tres Paſch. Ap. 26	27	28	29
Mens Paſch. May 3	4	5	6
Quin. Paſch. May 10.	11	11	12
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JANUARY hath xxxj days.					New Style.
1	a	New-years-day.	8	7	11
2	b	Oct. Steph.	8	5	12
3	c	Octab. John.	8	3	13
4	d	Oct. Innocene	8	2	14
5	e	L. Q. 28*m*. p. 10. mor.	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	g	Julian	7	5	17
8	a	Lucian	7	59	18
9	b	Sun in Aquario	7	58	19
10	c	1 Sund. aft. Epiph.	7	57	20
11	d	Hyginus	7	55	21
12	e	N.M. 59*m*. p. 8. aftern.	7	54	22
13	f	Hillary	7	52	23
14	g	*Oxf. & Camb. Term beg.*	7	51	24
15	a	Maurice	7	40	25
16	b	Marcel. B. R. M.	7	49	26
17	c	2 Sund. aft. Epiph.	7	48	27
18	d	Prisca	7	47	28
19	e	F. Q. about noon	7	46	29
20	f	Octab. Hill.	7	44	30
21	g	Agnes	7	43	31
22	a	Vincent	7	41	1 F.
23	b	*Term begins*	7	30	2
24	c	3 Sund. aft. Epiph.	7	37	3
25	d	Convers. S. Paul.	7	35	4
26	e	Polycarp. [p. 1. morn.	7	33	5
27	f	Quind. Hil. F. M. 53*m*.	7	29	6
28	g	Carolus magnus	7	27	7
29	a	Valerius	7	25	8
30	b	K. Charles 1. Mar.	7	23	9
31	c	Septuagesima.	7	21	10

18	*Tebeth*	A.M. 5457.
S. 19	Leſſ. *Exod.* 1. to 6. 2.	
20		
21		
22		
23		
24		
25		
S. 26	Leſſ. *Exod.* 6. 2. to 10.	
27		
28	Reformat. of the Sanhedrin by ex-	
29	[pulſion of the Sadducees	
1	N.m. *Sebatt. Moſe* pound the law	
2	Feaſt for the death of *Jannæus*	
3		
S. 4	Leſſ. *Exod.* 10. to 13. 17.	
5		
6		
7		
8	The elders in *Joshuas* time died.	
9		
10		
S. 11	Leſſ. *Exod.* 13. 17. to 18.	
12		
13		
14		
15	New year for plant. trees. Daugh-	
16	[ters of *Sion* dance in the fields.	
17		
S. 18	Leſſ. *Exod.* 18. to 21.	
19		

FEBRUARY hath xxviij days.					New Style.
1	d	Bridget. Faſt	7	20	11
2	e	*Purif.* **Candelmaſs-day.**	7	19	12
3	f	*Craſt. Purif.*	7	17	13
4	g	L. Q. 43*m.* p. 5. morn	7	15	14
5	a	Dorothy.	7	13	15
6	b	Zachary	7	10	16
7	☾	**Sexageſima**	7	9	17
8	d	Angelus. Sun in Piſces	7	7	18
9	e	Octab. Purificat.	7	6	19
10	f	*Scholaſtica.*	7	4	20
11	g	N. M. 34*m.* p. 9. morn.	7	2	21
12	a	*Term ends*	7	0	22
13	b	Inaugurat. of K. Wil.	6	58	23
14	☾	**Quinquageſ.** *Valentine*	6	56	24
15	d	Fauſtin	6	53	25
16	e	*Shrove Tueſday*	6	51	26
17	f	*Ash Wedneſday* F. Q. 30*m.* p. 10. aftern.	6	47	27
			6	45	28
18	g	*Camb. Comm. for Batch.*	6	43	29
19	a	Sabina	6	41	1 *M.*
20	b	Mildred	6	39	2
21	☾	**Quadrageſima.**	6	37	3
22	d	Cathedra Pet. Apoſt.	6	36	4
23	e	Serenus Faſt	6	36	5
24	f	**S. Matthias** *Emb. week*	6	35	6
25	g	F. M. 10*m.* p. 8. aftern.	6	33	7
26	a	Simeon Ep.	6	31	8
27	b	Auguſtin	6	30	9
28	☾	2 Sund. in Lent *Ordin.*	6	29	10

20
21
22
23 Fast for the wars betw. *Israel* and
24 [*Benjamin*, and idol of *Micha*.
S. 25 Lect. *Exod.* 21. to 25. 2*d*. Lect de ficlis
26
27
28 Feast for raising the siege of *Jerus.*
29 [by the *Maccabees*.
30 N. m. *Adar*.
1 N. m. *Adar*.
S. 2 Lect. *Exod.* 25. to 27. 20.
3 The 2*d*. Temple finished by *Ezra*.
4
5
6 *Moses* died
7
8 [Lect. Remember
S. 9 Lect. *Exod.* 27. 20. to 30. 11. Second
10 Fast for the dissent of the 2. schools
11
12
13 Queen *Esther's* Fast. *Nicanor's* day
14 Purim
15 Second day
S. 16 Lect. *Exod.* 30. 11. to 35. The walls
17 [of *Jer.* began to be built

March hath xxxj. days.					New Style.
1	d	*S. David.*	6	24	11
2	e	Chad.	6	21	12
3	f	Martine	6	19	13
4	g	Adrian.	6	17	14
5	a	L. Q. 20*m.* p. 10. aftern.	6	15	15
6	b	Victor	6	13	16
7	C	3 Sund. in Lent	6	11	17
8	d	Timothy	6	9	18
9	e	Prudence.	6	7	19
10	f	Sun in Aries	6	5	20
11	g	Candidus	6	3	21
12	a	N. M. 14*m.* p. 5. aftern.	6	1	22
13	b	Theodorus	5	59	23
14	C	Mid-lent Sunday	5	57	24
15	d	Longinus	5	55	25
16	e	Boniface	5	53	26
17	f	Patrick	5	51	27
18	g	Edward K. M.	5	49	28
19	a	F. Q. 24*m.* p. 11. morn.	5	48	29
20	b	Cuthbert	5	46	30
21	C	5 Sund. in Lent	5	44	31
22	d	Aphrodisius	5	42	1 *Ap.*
23	e	Victorian	5	41	2
24	f	Agapit Fast	5	40	3
25	g	Annunciat. or Lady-day	5	39	4
26	a	Castor | & *Camb. Tends*	5	37	5
27	b	F. M. 23*m.* p. 1 att. *Oxf.*	5	35	6
28	C	Palm Sunday	5	33	7
29	d	Dorothy	5	31	8
30	e	Guido	5	29	9
31	f	Balbina	5	27	10

18
19
20
21
22
S. 23 Leſſ. *Exod.* 35. to *Levit.* 1. 2*d.* Leſſ.
24 [of the red heifer
25 Anniv. mourning for the daughter
26 [of *Jepht.*
27
28
29 Firſt Term for tithing herd & flock
S. 1 N.m. Niſſan. Leſſ *Lev.* 1. to 6. 2*d.*
2 [Leſſ. This moon Tabern.
3 [erect. *Aarons* ſons died
4
5
6
7
S. 8 Leſſ. *Lev.* 6. to 9. Sabbath the great
9
10 Miriam died. Iſr. paſs thro Jordan
11
12 Hezekiah fell ſick
13 Aſſuerus decr. to deſtroy the *Jews*
14 Leaven remov. Tekupha.
S. 15 Paſſover. 185000. *Aſſyrians* ſlain
16 Sheaf offer. Hez. cleanſe the Tem.
17 The 3*d.* day in the feaſt
18 The 4*th.* day in the feaſt
19 The 5*th.* day in the feaſt

April hath xxx days.					New Style.
1	g	*Maundy Thurſd.*	5	25	11
2	a	Good Friday	5	21	12
3	b	Chriſtina Faſt	5	19	13
4	C	Eaſter day L Q. p. 11. morn	5	17	14
5	d	Eaſter Munday	5	15	15
6	e	Eaſter tueſday	5	13	16
7	f	Euphemia	5	11	17
8	g	Perpetuus	5	9	18
9	a	Sun in Tauro	5	7	19
10	b	Ezekiel	5	5	20
11	C	Low Sund. N m. 32*m.*	5	3	21
12	d	Octab. Paſ. [p. 1 morn.	5	1	22
13	e	Julius	4	59	23
14	f	*Oxf. & Cambr. Term beg.*	4	57	24
15	g	Olympia.	4	55	25
16	a	Carifius	4	53	26
17	b	Anicet B. R. M.	4	51	27
18	C	2 S. aft. Eaſt. F. Q. 52*m.*	4	49	28
19	d	Quind Paſch. [p. 1 mor.	4	48	29
20	e	Sulpitius	4	46	30
21	f	*Term begins.*	4	44	1 *May*
22	g	Sotor	4	42	2
23	a	*S. George*	4	41	3
24	b	Wilfred	4	40	4
25	C	3 S. aft. Eaſt. St. Mark	4	37	5
26	d	Tres Paſch. F. M. 27*m.*	4	36	6
27	e	Cletus [p. 5 morn.	4	34	7
28	f	Vitalis	4	33	8
29	g	Sybil	4	32	9
30	a	Euthropius. Faſt	4	29	10

20 the *6th.* day [red ſea
21 the *7th.* day, when *Iſrael* paſſed the
S. 22 The laſt day. Firſt week after the
23 [Sheaf offering
24 Daniel ſaw his great viſion
25
26 Joshua died
27
28 [offer. Walls of *Jeric.* fell down
S. 29 Leſſ. *Lev.* 9. to 12. *2d.* week aft. Sh.
30 N. m. Jyar.
1 N. m. Jyar. Moſ. numb. the peop.
2 [in the wilderneſs
3 Feaſt for finishing *Ezra's* Temple
4
5 [the Sheaf offering.
S. 6 Leſ. *Lev.* 12. to 16. *3d.* week after
7 Feaſt for finish. the walls of *Jeruſ.*
8 [by *Ezra.*
9
10 *Ely* died. The ark taken
11 [walls of the Temp. down
12 *Alcimus* plag. for endeav. to pull the
S. 13 Leſſ. *Lev.* 16. to 21. 4. Weeks aft.
14 The *2d.* Paſſover [the Sheaf offer.
15
16
17 Feaſt for taking the tower of *Gaza*
18 33. day after Sheaf offer. Feaſt.
19

MAY hath xxxi. days.					New Style.
1	b	Philip & Jacob	4	27	11
2	☾	4 Sund. aft. Easter	4	26	12
3	d	*Invent. Cruc.* L Q 46*m.*	4	24	13
4	e	Florianus [p.7.aftern.	4	22	14
5	f	Gothard	4	21	15
6	g	John porta latina	4	19	16
7	a	Appar. S. Mich.	4	18	17
8	b	Staniſlaus.	4	17	18
9	☾	Rogation Sunday	4	16	19
10	d	Quinq. Paſ. N.M.39*m.*	4	15	20
11	e	Sun in Gem. [p.9.mor.	4	14	21
12	f	Pancras Faſt	4	12	22
13	g	*Aſcenſion.* Holy Thurſ.	4	11	23
14	a	Craſt Aſcen.	4	10	24
15	b	Iſidorus	4	9	25
16	☾	6 Sund. after Easter	4	7	26
17	d	*Term ends* F. Q. 37*m.* p.	4	6	27
18	e	Potentius. [5. aftern.	4	5	28
19	f	Dunſtan.	4	4	29
20	g	*Oxf. Ter. ends*	4	3	30
21	a	Alban	4	2	31
22	b	Deſiderius Faſt	4	1	1 *Jun*
23	☾	Whit-ſunday	4	0	2
24	d	Adelm.	3	59	3
25	e	F. m. 13*m.* p. 7. aftern.	3	58	4
26	f	*Ember week.* Auguſtin.	3	57	5
27	g	V. Beda	3	57	6
28	a	Leo	3	56	7
29	b	*Reſtaur. Roy. Fam.* Faſt	3	56	8
30	☾	Trin. Sund. *Ordinat.*	3	56	9
31	d	Craſt. Trinit.	3	55	10

New
style.
1
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Jun

S. 20 Leſ. *Lev.* 21. to 25. 5 W. aft. Sh. offer.
21 2*d.* term for tithing herd and flock
22
23 Feaſt for ſurrend. of *Gaza* to *Simon*
24
25
26
S. 27 Leſſ. *Lev.* 25. to *Numb* 1 6 Weeks
28 [after Sh. offering
29 *Samuel* the Prophet died.
1 N. m. Sivan. The *Iſraelites* entred
2 [the wilderneſs
3
4 [aft. Sheaf offer.
S. 5 Leſſ. *Numb.* 1. to 4. 21. 7 W. comp.
6 Pentecoſt, on this day the law was
7 The ſecond day [given
8
9
10 *Baruch* cauſeth the veſſels taken out
11 of the Temple to be reſtored
S. 12 Leſſ. *Num.* 4. 21. to 8.
13
14
15
16
17
18
S. 19 Leſ. *Numb.* 8. to 13.
20
21

JUNE hath xxx days.					New Style.
1	e	Nicomed.	3	55	11
2	f	*Oxf. Tbeg.* L.Q. 20*m.*p.	3	54	12
3	g	Corp. Christi [1. morn.	3	54	13
4	a	*Term begins*	3	54	14
5	b	Boniface	3	54	15
6	☌	1 Sund. aft. Trin.	3	53	16
7	d	Paul. Octab. Trin.	3	53	17
8	e	N. M 36*m.* p. 6. aftern.	3	53	18
9	f	Edmond.	3	52	19
10	g	S. Onuphrius	3	52	20
11	a	**S. Barnaby** Sun in	3	52	21
12	b	Anthony [Cancer	3	52	22
13	☌	2 Sund. aft. Trin.	3	52	23
14	d	Quind. Trin.	3	53	24
15	e	Vitus	3	53	25
16	f	F. Q. 16*m.* p. 10. morn.	3	53	26
17	g	Botolph	3	54	27
18	a	Marcelina	3	54	28
19	b	Gervase	3	54	29
20	☌	3 Sund. aft. Trin.	3	54	30
21	d	Silverius. Tres Trin.	3	54	1 *Jul.*
22	e	Walburg	3	56	2
23	f	*Term ends* Fast	3	56	3
24	g	**S. Joh. Bap.** F.M. 59*m.*	3	57	4
25	a	Trans. Joy. [p. 6. morn	3	58	5
26	b	John & Paul.	3	58	6
27	☌	4 Sund. after Trin.	3	59	7
28	d	Leo. Fast	4	0	8
29	e	**St. Peter Apost.**	4	1	9
30	f	Commen. Pauli	4	1	10

22 Fast for the intermission of bring.
23 [first fruits
24
25 Fast for murd. 3. eminent Doctors
S. 26 Less. *Num.* 13. to 16. [*Alexand.*
27 Feast, the *Egyptians* baffled before
28 *R. Hanina* burned with the book of the Law
29 Spies sent by *Mos.* to view the land
30 N. m. Tamuz.
1 N. m. Tamuz.
2
S. 3 Less. *Num.* 16. to 19. Sun and Moon
4 [stood still at the word of *Joshua*
5 *Ezekiel* saw his first vision.
6
7
8
9
S. 10 Les. *Num.* 19. to 22. 2. The tops of
11 [mountains appear to *Noah*
12
13
14
15
16 Tekupha. [off to the next day
S. 17 Les. *Numb.* 22. 2. to 25 10. Fast put
18 Fast for the destruction of *Jerus.*
19
20
21

JULY hath xxxj days.					New Style.
1	g	L. Q. 2*m.* p.5. morn.	4	1	11
2	a	Visit. Mary	4	2	12
3	b	Tr. S. Thomas	4	3	13
4	☾	5 S.aft.Tr. *Camb.Comm.*	4	4	14
5	d	Anselm.	4	6	15
6	e	*Commenc. Tuesd.*	4	7	16
7	f	Martial	4	8	17
8	g	*Camb. T. ends* N.Moon	4	9	18
9	a	*OXFORD ACT*	4	10	19
10	b	Seven Brethren	4	11	20
11	☾	6 Sund. aft. Trin.	3	12	21
12	d	Sun in Leo	4	14	22
13	e	Analectus	4	16	23
14	f	Bonavent.	4	17	24
15	g	S. Swithin	4	18	25
16	a	F. Q. 2*m.* p. 3. morn.	4	19	26
17	b	Kenelm	4	21	27
18	☾	7 Sund. after Trin.	4	23	28
19	d	*Dog days begin*	4	25	29
20	e	Margaret	4	26	30
21	f	Daniel	4	28	31
22	g	Mary Magd.	4	30	1 *Aug.*
23	a	F. M. 1*m.* p. 5. aftern.	4	32	2
24	b	Christina. Fast	4	34	3
25	☾	S. Jam. Ap. 8 S.aft.Tr.	4	35	4
26	d	Anna	4	37	5
27	e	Seven Sleepers	4	38	6
28	f	Felix & Faust.	4	39	7
29	g	Beatrix	4	40	8
30	a	L. Q. 10*m.* p. 9. morn.	4	42	9
31	b	German	4	43	10

22
23
S. 24 Leſ. *Numb.* 25. to 30. 2.
25
26
27
28
29 [comp. came to *Jeruſ.*
1 N.M. *Ab.* *Aar.* died. *Ezra* and his
S. 2 Leſſ. *Num.* 32. 2. to *Deut.* 1.
3
4
5
6
7
8 [to the next day
S. 9 Leſſ. *Deut.* 1. to 3. 24. Faſt put off
10 Faſt for the deſtruct. of the Temp.
11
12
13
14
15 Wood offering. Feaſt
S. 16 Leſſ. *Deut.* 3. 24. to 7. 12.
17
18 The lamp of the Temple extin-
19 [guiſhed in *Ahaz's* time
20
21
22
S. 23 Leſſ. *Deut.* 7. 12. to 11. 26.

August hath xxxj. days.					New Style.
1	☾	9 S. aft. Tr. *Lammas day*	4	44	11
2	d	Stephen	4	45	12
3	e	Invent. Steph.	4	47	13
4	f	Dominic	4	49	14
5	g	Oſwaldus K. M.	4	51	15
6	a	*Transf. Chr.* N. Moon	4	53	16
7	b	Name of Jeſus	4	55	17
8	☾	10 Sund. aft. Trin.	4	57	18
9	d	Laurence	4	59	19
10	e	Roman	5	1	20
11	f	Gilbert	5	3	21
12	g	Clara	5	4	22
13	a	Sun in Virgo	5	6	23
14	b	F. Q. 1*m.* p. 8. aftern.	5	8	24
15	☾	11 Sund. after Trin.	5	10	25
16	d	Roche	5	11	26
17	e	Mamance	5	13	27
18	f	Agapitus	5	15	28
19	g	Helena	5	17	29
20	a	Lewis B. C.	5	19	30
21	b	Bernard	5	21	31
22	☾	12 S. aft. Tr. Full Moon	5	23	1 *Sept.*
23	d	Zacheus Faſt	5	25	2
24	e	S. Bartholom. Ap.	5	27	3
25	f	Lewis K.	5	29	4
26	g	Zepherinus	5	31	5
27	a	*Dog days end*	5	33	6
28	b	Auguſt. B. C. L. Q. 48*m.*	5	35	7
29	☾	13 S. aft. Tr. [p. 3. aft. n.	5	36	8
30	d	Felix	5	38	9
31	e	Paulinus	5	40	10

24
25
26
27
28
29
S. 30 N.M. *Elul.* Lef. *Deu.* 11.26. to 16.18.
1 N. M. *Elul.*
2 The 40. days of ſupplication begins
3
4 The building of the walls began
5
6
S. 7 Leſſ. *Deut.* 16. 18. to 21. 10.
8 Thoſe men who raiſed the evil rep.
9 [of the land died by the plag.
10
11
12
13
S. 14 Leſſ. *Deut.* 21. 10. to 26.
15
16
17
18
19
20
S. 21 Leſſ. *Deut.* 26. to 29. 10.
22
23
24

SEPTEMBER hath xxx. days.					New Style.
1	f	Giles Abbot	5	42	11
2	g	Antoninus	5	45	12
3	a	S. Gregory	5	47	13
4	b	Transl. Cuthbert	5	49	14
5	☾	14 S. aft. Trin. N.M.	5	51	15
6	d	Magn. [17*m.* p.8. morn.	5	53	16
7	e	Regina	5	55	17
8	f	N.V. Mary. *Sturbr Fair*	5	56	18
9	g	Prothus & Hipol.	5	58	19
10	a	Martian	6	2	20
11	b	Sun in libra	6	4	21
12	☾	15 Sund. aft. Trin.	6	6	22
13	d	F. Q. 56*m.* p. 11. morn.	6	7	23
14	e	Exalt. Crucis	6	8	24
15	f	*Ember week*	6	9	25
16	g	Edith	6	11	26
17	a	Lambert	6	13	27
18	b	Victor & Corona. Fast	6	15	28
19	☾	16 Sund. aft. Tr. *Ordin.*	6	17	29
20	d	F. M. 10*m* p.10. mor. Fast	6	19	30
21	e	**St. Matthew Apost.**	6	21	1 Oct.
22	f	Maurice	6	23	2
23	g	Tecla	6	25	3
24	a	Andoche	6	27	4
25	b	Cleophas	6	29	5
26	☾	17 Sund. after Trin.	6	31	6
27	d	L. Q. 6*m.* p.2. morn.	6	33	7
28	e	Eupera	6	35	8
29	f	**St Michael Arch.**	6	36	9
30	g	Hieronymus	6	37	10

25 The walls of *Jeruſ.* finish. by *Neh*
26
27
S. 28 Leſſ. *Deut.* 29. 10. to 31.
29 3*d.* term for tithing herd and flock
1 N.M. *Tſry.* *N years day* A.M. 5458
2 Second day
3 Faſt for murder of *Gedal.* The ten
4 [penitential days begin
5
S. 6 Leſſ. *Deut.* 31 to 32. Sabb. betw. or
7 [penitence
8 Dedic. of *Sol.* Temp. laſting 14. days
9 This day *Moſ.* brought the ſec. tables
10 The day of Expiat. when the Sabb.
11 [years and *Jubilee* began
12
S. 13 Leſſ. *Deut.* 32. to 33.
14
15 The feaſt of Tabernacles
16 Second day
17 Third day. *Noahs* ark reſted on
18 Fourth day [mount *Ararat*
19 Fifth day Tekupha.
S. 20 Sabbath in the feaſt
21 Seventh day. *Hoſanna* the Great
22 Th- day of holy Aſſembly
23 Mirth of the L. Leſ. *Deu.* 33. to *Gen.* 1
24 A great faſt appointed by *Ezra*
25

October hath xxxj. days.					New Style.
1	a	Remigius	6	40	11
2	b	Thom. Hereford B.	6	43	12
3	☾	18 Sund aft. Trin.	6	45	13
4	d	Francis	6	47	14
5	e	N. M. 7*m*. p. 1. morn.	6	49	15
6	f	Faith. Octab. Mich.	6	51	16
7	g	Marcus	6	53	17
8	a	Pelagia	6	55	18
9	b	Dionisius	6	57	19
10	☾	19 Sund. aft. Trin.	6	59	20
11	d	*Oxf.* & *Cambr. Term beg.*	7	1	21
12	e	[Proct. chos. in *Camb.*	7	3	22
13	f	F. Q. 40*m*. p. 2. morn.	7	5	23
14	g	Theophilus	7	7	24
15	a	Wulfran B. C.	7	9	25
16	b	Mich. in monte	7	11	26
17	☾	20 Sun. aft. Trin.	7	13	27
18	d	**St. Luke Evang.**	7	15	28
19	e	F. M. 44*m*. p. 7 aftern.	7	17	29
20	f	Tres Mich.	7	19	30
21	g	11000. Virgins	7	21	31
22	a	*Cambr. magna Congregat.*	7	23	1 No.
23	b	*Term begins*	7	25	2
24	☾	21 Sund. aft. Trin.	7	26	3
25	d	Crispin	7	28	4
26	e	L. Q. 28*m*. p. 4. aftern.	7	29	5
27	f	Fast	7	31	6
28	g	**St. Simon & Jude**	7	33	7
29	a	Narcisus	7	35	8
30	b	German. Fast	7	36	9
31	☾	22 Sund. aft. Trin.	7	37	10

26
S. 27 Leſſ. *Gen.* 1. to 6. 8. Sab. in princip.
28
29
30 N. M. *Hheſvan*
1 N. M. *Hheſvan*
2
3
S. 4 Leſ. *Gen.* 6. 8. to 12.
5
6 Faſt for *Zedek.* eyes being put out
7
8
9
10
S. 11 Leſſ. *Gen.* 12. to 18.
12
13
14 *Jerob.* proclaims a feaſt in honour
15 [of the Calfs
1
17 *Noah* entred the ark
S. 18 Leſſ. *Gen.* 18. to 23.
19
20
21
22
23
24
S. 25 Leſſ *Gen.* 23. to 25. 20. Feaſt for the
26 [victory before *Samar.*

NOVEMBER hath xxx. days.					New Style.
1	d	All Saints	7	39	11
2	e	All Souls	7	41	12
3	f	*Craſt. anim.* N. Moon	7	43	13
4	g	Vice-Chan. choſ. *Camb.*	7	44	14
5	a	Gun-powder Treaſ.	7	46	15
6	b	Leonard A. B.	7	47	16
7	☾	23 Sund. aft. Trin.	7	48	17
8	d	Severus	7	50	18
9	e	Theodorus	7	51	19
10	f	Martin P.	7	53	20
11	g	F. Q. 13*m.* p. 3. aftern.	7	54	21
12	a	Craſt. Mart. Sun in	7	55	22
13	b	Bruce [Sagitario	7	57	23
14	☾	24 Sund. aft. Trin.	7	59	24
15	d	Machuth	8	0	25
16	e	S. Edmund	8	1	26
17	f	Hugh	8	2	27
18	g	Octab. Mart. F. M. 51*m.*	8	3	28
19	a	Eliſabeth [p. 5. morn.	8	4	29
20	b	Edmund K. M.	8	5	30
21	☾	25 Sund. aft. Trin.	8	6	1 *Dec.*
22	d	Cicely V. M.	8	7	2
23	e	Clement	8	8	3
24	f	Chriſogon	8	9	4
25	g	Catharin. Quind. Mart. L. Q. 14*m.* p. 10. mor.	8	10	5
26	a	Conradus	8	11	6
27	b		8	11	7
28	☾	Advent Sunday	8	12	8
29	d	*Term ends* Faſt	8	13	9
30	e	St. Andr. Apoſt.	8	14	10

27 The earth was dried aft. the deluge
28 *Noah* offered sacrifice to God
29
30 N. M. *Kislev*
1 N. M. *Kislev*
S. 2 Less. *Gen.* 25. to 28. 10.
3
4
5
6 *Herod* died
7
8
S. 9 Less. *Gen.* 28. 10. to 32. 3.
10
11
12
13
14 [Temple and ordered sacrifice
15 *Antioch.* brought an image into the
S. 16 Less. *Gen.* 32. 3. to 37.
17
18 Fast proclaimed by the elders in K.
19 *Jehoiakims* time
20 The great assembly by *Ezra* to put
21 [away their strange wives
22
S. 23 Less. *Gen.* 37. to 41.
24 The foundat. of the 2*d.* temple laid
25 Dedication of the Temple by the
26 [*Maccabees*

DECEMBER hath xxxj. days.					New Style.
1	f	Longinus	8	14	11
2	g	Candidus	8	15	12
3	a	N. M. p. 2. aftern.	8	16	13
4	b	Barbary V. M.	8	17	14
5	☾	2 Sund. in Advent	8	18	15
6	d	Nicholas B. C.	8	18	16
7	e	Ambrose	8	18	17
8	f	Concep. V. Mary	8	18	18
9	g	Cyprianus A. B.	8	18	19
10	a	Eulalia	8	18	20
11	b	F. Q. 25*m.* p. 1. morn.	8	18	21
12	☾	3 Sund. in Advent	8	18	22
13	d	Lucia V.	8	18	23
14	e	Othilia	8	18	24
15	f	Valerian. *Ember week*	8	18	25
16	g	O Sapientia	8	18	26
17	a	*Oxf.* & *Camb. T. ends.* Full Moon	8	18	27
18	b	Gratian Fast	8	18	28
19	☾	4 S. in Adv. *Ordin.*	8	18	29
20	d	Julian M. Fast	8	17	30
21	e	S Thomas Apost.	8	17	31
22	f	30. Martyrs	8	17	1 *Jan.*
23	g	Victoria V.	8	17	2
24	a	Adam & Eva	8	17	3
25	b	Christm-day. L. Q. 4*m.* p.	8	16	4
26	☾	S. Stephen. [6. morn.	8	15	5
27	d	S. John Evang.	8	14	6
28	e	Innocents	8	13	7
29	f	Thomas Becket A. B.	8	11	8
30	g	David	8	10	9
31	a	Sylvester B.	8	9	10

27
28
29 *Jehoia.* burn the roll writ. by *Jerem.*
S. 30 N.M. *Tebeth.* Leſſ. *Gen.* 41. to 44. 18.
1 N. M. *Tebeth*
2
3
4
5
6
S. 7 Leſſ. *Gen.* 44. 18. to 47. 18.
8
9
10 Faſt for the firſt ſiege of *Jeruſalem*
11
12
13
S. 14 Leſſ. *Gen.* 47. 28. to *Exod.* 1.
15
16
17
18
19
20 Tekupha.
S 21 Leſſ. *Exod.* 1. to 6. 2.
22
23
24
25
26
27

The Eclipses.

There will happen this Year 169
three Eclipses of the Luminari
one of the Sun and two of th
Moon, but there will but one of th
Moon be visible unto us; which will b
a Lunar defect on *October* the 19*th*.
bout our eight a clock at night; it wi
be a visible and almost total Eclipse.
happens in the eleventh angle of th
Heavens; the Moon will be Eclipsed
her exaltations, and envious *Saturn*
quadrate to the Luminaries.

On *August* the 27*th*, day in this ye
there will be celebrated a great oppo
tion of *Saturn* and *Mars* from the begi
ning of *Leo* and *Aquarius*.

1	*Kal.*	Jani fest. & Juno. Sacrif. Jovi &
2	iv	Dies ater. [Æscul. in Inf Tyb.
3	iii	Ciceronis natal. Cancer occidit.
4	*Prid.*	Votum pro salute Principis.
5	*Nonæ*	Lyra oritur.
6	viii	
7	vii	
8	vi	Sacrificium Jani.
9	v	Agonalia. Delphinus ori ur.
10	iv	Media hyems.
11	iii	Carment. Juturnæ ædes dicat. in
12	*Prid.*	Compitalia Jovi. [camp. Mart.
13	*Idus*	Jovi Statori. Oct. August. dict
14	xix	
15	xviii	Carm. alt. Porr. & Postvertæ.
16	xvii	Concord. Temp. à Camillo pos.
17	xvi	Sol in Aquario. Palat. Lud.
18	xv	
19	xiv	
20	xiii	
21	xii	
22	xi	
23	x	Lyra occidit.
24	ix	Sementinæ Feriæ.
25	viii	
26	vii	
27	vi	Castori & Polluci Temp. dicat
28	v	
29	iv	Equiria in campo Martio.
30	iii	Paci.
31	*Prid.*	Diis Penatibus.

1	*Kal.*	Juno. ſoſp. Temp. dic. Jovi ſacr.
2	iv	Lyra & medius Leo occidunt.
3	iii	Delphinus occidit.
4	*Prid.*	Ludi Gothici.
5	*Nonæ*	Auguſtus dict. Pater Patriæ. A-
6	viii	[quarius oritur.
7	vii	
8	vi	
9	v	Veris initium.
10	iv	
11	iii	Arctophylax oritur.
12	*Prid.*	
13	*Idus*	Fauni Feſt. & Jov. Fab. cædes.
14	xvi	Corv. crater, & Anguis oriun.
15	xv	Lupercalia.
16	xiv	Sol in Piſcibus.
17	xiii	
18	xii	Quirin. Forn. Diis manib. ſacr.
19	xi	Chariſtia. [feral. & Deæ mut.
20	x	
21	ix	Terminalia.
22	viii	Lalaria.
23	vii	Regifugium.
24	vi	
25	v	
26	iv	
27	iii	Equiria in campo Martio.
28	*Prid.*	Tarquinii ſuperati.

1	*Kal.*	Matronalia Junon. Lucin. Mart.
2	vi	Juvenal. natus. [Ancilia.
3	v	Alter è piſcibus occidit.
4	iv	
5	iii	Arctophyl. occid. Vindem. orit.
6	*Prid.*	Veſtæ ſacr. Auguſt. Pont. M. fact.
7	*Nonæ*	Vejovis Temp. Pegaſus oritur.
8	viii	Corona oritur.
9	vii	
10	vi	
11	v	
12	iv	
13	iii	[obſt. in mont. Cœlio.
14	*Prid.*	Equir. alt. apud Tyb. & ſi aquæ
15	*Idus.*	An. Peren. ſacr. C. Cæſ. Parricid.
16	xvii	Scorpius med. occidit.
17	xvi	Liberal. Agon. Milvius oritur.
18	xv	Sol in Ariete.
19	xv	Quinquatria. Minervæ Natal.
20	xiii	Quinquatria.
21	xii	Quinquatria.
22	xi	Quinquatria.
23	x	Quinquatria & Tubiluſtrium.
24	ix	
25	viii	Hilaria. Equinoctium Vern.
26	vii	Deûm Feſta.
27	vi	Matris Deûm Lavatio.
28	v	Megaleſia.
29	iv	
30	iii	Jani, Concord. Salutis, Pacis.
31	*Prid.*	Dianæ Feſt. in mont. Aventino.

1	*Kal.*	Vener, Fortunæ Virili. Scorp.
2	iv	Plejades occidunt. [occidit
3	iii	
4	*Prid.*	
5	*Nonæ*	Melageſia.
6	viii	Fortunæ pub. Dianæ natalis.
7	vii	Natalis Apollinis. Socrat. Plat.
8	vi	Ludi ob Victor. Cæſ. Libra &
9	v	Cereal. Lud. Circenſ. [Ori. oc.
10	iv	
11	iii	Ludi in circo.
12	*Prid.*	Magna Mater Romam adduct.
13	*Idus.*	Jovi Victori, & libertati.
14	xviii	
15	xvii	Fordicid a.
16	xvi	Auguſtus Imperat. Salutat. Hya-
17	xv	[des occid.
18	xiv	Equir. in circo max. & Vulp.
19	xiii	Sol in Tauro. [combuſt.
20	xii	
21	xi	Palilia. Agonalia. Romæ natal.
22	x	Agonia altera.
23	ix	Vinalia Jovi & Veneri.
24	viii	Ilii deſtructio.
25	vii	Robigalia med. Ver. Aries oc.
26	vi	[Canis oritur.
27	v	Feriæ Latinæ.
28	iv	Floralia. per 6. dies.
29	iii	
30	*Prid.*	Veſtæ Palatinæ. Larent. prima.

1	*Kal.*	Bo æ Deæ. Lar. præſt. ara poſita
2	vi	Hyades oriunt. [Capella orit.
3	v	Centaurus oritur.
4	iv	Ludi maximi per dies ſex.
5	iii	Lyra oritur.
6	*Prid.*	Scorpius medius occidit.
7	*Nonæ*	
8	viii	
9	vii	Lemur a.
10	vi	Remuria.
11	v	Orion occidit.
12	iv	Martis Biſultoris ſacr.
13	iii	Pleiades oriuntur. Æſtatis init.
14	*Prid.*	Taurus oritur.
15	*Idus.*	Mercurii natal. Mercator. Feſt.
16	xvii	
17	xvi	
18	xv	
19	xiv	Sol in Geminis.
20	xiii	
21	xii	Agonal a Vejovi. Canis oritur.
22	xi	Vulcanalia. Tubiluſtrum.
23	x	
24	ix	
25	vi i	Aquila oritur.
26	vi	Regifug. alt. Arctophyl. occid.
27	vi	Fortunæ pub. Hyades oriunt.
28	v	
29	iv	
30	iii	
3	*Prid.*	

1	*Kal.*	Fabar. Kal. Mart. Carnæ Dea.
2	iv	Hyad. oriu t. [Jun. Aquila or.
3	iii	
4	*Prid.*	Herc. ædes in circ. Bellon fac.
5	*Nonæ*	Sponſoris Jovis. Fidei Templ.
6	viii	Veſtæ Templum.
7	vii	Lud. Piſcat. in C. Mart. Ment.
8	vi	[Temp. Arctophyl. oc.
9	v	Veſt. Aſini coron. Ara Jov. Piſt.
10	iv	Matralia. Delphinus oritur.
11	iii	Fort. Fortunæ. Concord. ædes.
12	*Prid.*	Matris Matutæ.
13	*Idus.*	Jovis Invicti. Quinq. minuſc.
14	viii	
15	xvii	Hyades oriuntur.
16	xvi	Orion oritur.
17	xv	Æqui & Volſci à Poſthum. fug.
18	xiv	Palladis Feſtum.
19	xiii	Minerv. in Avent. Sol in Canc.
20	xii	Summanalia. Ophiuchus orit.
21	xi	
22	x	
23	ix	Flaminius vict. à Pœnis.
24	viii	Fortis Fortunæ.
25	vii	Naves Coron. conviv. per Tib.
26	vi	Solſtitium. [ducebant.
27	v	Jovis Statoris & Laris.
28	iv	Quirini Temp. in colle. Quirin.
29	iii	
30	*Prid.*	Hercul. & muſar. Populifug.

Kal. Rom. QUINTILIS.

1	*Kal.*	Migratio in alien. æd. conduct.
2	vi	
3	v	
4	iv	
5	iii	Populifugium.
6	*Prid.*	Capitolium incenſ. ſub Sylla.
7	*Nonæ*	Juno. Caprotinæ. Ancill. Feſt.
8	viii	[Romulus diſpar.
9	vii	
10	vi	
11	v	Ludi Apollinares.
12	iv	Julii Cæſaris Natalis.
13	iii	
14	*Prid.*	Fortunæ Muliebri Temp. dicat.
15	*Idus.*	Caſtoris & Pollucis Feſtum.
16	xvii	
17	xvi	
18	xv	
19	xiv	Lucaria.
20	xiii	
21	xii	
22	xi	
23	x	Opigenæ Deæ ſacrum.
24	ix	Cœnæ Pontificalis celebritas.
25	viii	
26	vii	
27	vi	
28	v	
29	iv	
30	iii	
31	*Prid.*	

1	*Kal.*	Spei feſt. ad forum olitorium.
2	iv	[Marti Templum.
3	iii	Feriæ ad victam à Cæſare Hiſp.
4	*Prid.*	[citeriorem.
5	*Nonæ*	Salutis Feſt. in colle Quirin.
6	viii	
7	vii	
8	vi	Solis Indigetis Feſt.
9	v	
10	iv	Aræ Opis & Cereris.
11	iii	
12	*Prid.*	Lignapeſia. Herc. mag. cuſt. feſt.
13	*Idus.*	Dianæ. Feſt. Servor. & Ancill.
14	xix	
15	xviii	
16	xvii	
17	xvi	Portunalia ad Pont. Æmil. Jano
18	xv	
19	xiv	Conſalia. Sabinarum raptus.
20	xiii	Vinalia altera.
21	xii	Vinalia Ruſtica. Venator. Feſt.
22	xi	
23	x	Vulcanalia.
24	ix	
25	viii	Opis conſivæ Feſt.
26	vii	
27	vi	Furinalia. Vulturnalia.
28	v	
29	iv	
30	iii	
31	*Prid.*	

1	*Kal.*	Volcani tut. Sept. Nept. feriæ.
2	iv	Auguſt. Victor. Navalis.
3	iii	Dionyſia ſeu Vindemia.
4	*Prid*	
5	*Nonæ*	
6	viii	Erebo.
7	vii	
8	vi	Hieroſolyma à Tit. Veſp. capta.
9	v	
10	iv	
11	iii	
12	*Prid.*	
13	*Idus.*	Jovi capitolii dedic. prætor
14	xviii	[clavum pangit.
15	xvii	Ludi Rom. ſive mag. per 4. die.
16	xvi	
17	xv	
18	xiv	
19	xiii	
20	xii	Romuli natalis Plut.
21	xi	
22	x	Virgilii mors.
23	ix	Natalis Auguſti. Suet.
24	viii	
25	vii	Veneri. Saturno. Maniæ.
26	vi	
27	v	Fortunæ Reduci.
28	iv	
29	iii	
30	*Prid*	Meditrinalia. Epulum. Minerv.
		[Vet. Kal. Pomp. natal.

1	*Kal.*	Martis tutela Octobef.
2	vi	
3	v	
4	iv	Mundus Cereris patet. Feſt.
5	iii	Alemanici Ludi.
6	*Prid.*	
7	*Nonæ*	
8	viii	Pyanepſia Apollini.
9	vii	
10	vi	Oſchophoria 1. Ramalia. Plut.
11	v	
12	iv	Auguſtalia.
13	iii	Fontinalia.
14	*Prid.*	
15	*Idus*	Mercurio Mercat. ſacr. Mart.
16	xvii	Octob. equus Immolatur, Feſt.
17	xvi	[Virg. Natalis.
18	xv	Jovi Liberatori.
19	xiv	Armiluſtrium.
20	xiii	
21	xii	
22	xi	
23	x	Hoc menſe Libero ſacr. fiebat.
24	ix	[Vet. Kal.
25	viii	Vertumni feriæ etiam hoc menſe
26	vii	Sarmatici Ludi. [Var.
27	vi	Ludi Victoriæ.
28	v	
29	iv	
30	iii	
31	*Prid.*	

1	*Kal.*	Dianæ tutela hic menſis.
2	iii	
3	ii	
4	*Prid.*	Jovis Epulum hoc menſe.
5	*Nonæ*	Neptunalia.
6	viii	
7	vii	Cereris mundus patet.
8	vi	
9	v	
10	iv	
11	iii.	Maria clauduntur uſq; ad vi. *Id.*
12	*Prid.*	[Mart.
13	*Idus.*	Pithœgia. Lectiſternia.
14	xviii	
15	xvii	Ludi Pleb. in circo, per hos dies.
16	xvi	Ludi Plebeii.
17	xv	
18	xiv	
19	xiii	Cœna Pontificum in honorem
20	xii	[Magnæ Matris.
21	xi	
22	x	Plutoni & Proſerpinæ.
23	ix	
24	viii	Brumalia.
25	vii	Sarmatici Ludi.
26	vi	
27	v	Inferiæ Gallis defoſſis & Græcis
28	iv	[in Foro Boario. Plut.
29	iii	
30	*Prid.*	

1	*Kal.*	Fortunæ muliebris Fest.
2	iv	
3	iii	Neptunæ & Minervæ.
4	*Prid.*	
5	*Nonæ*	Faunalia. Porph.
6	viii	
7	vii	
8	vi	Junoni Jugali sive Zygiæ.
9	v	
10	iv	Agonalia.
11	iii	Alcyonii dies. Septimontia.
12	*Prid.*	Equiria.
13	*Idus.*	
14	xix	
15	xviii	
16	xvii	
17	xvi	Saturnalia per septem dies.
18	xv	
19	xiv	Opalia. Var.
20	xiii	Sigillaria. Macr.
21	xii	Angeron. Herc. & Cer. de mulc.
22	xi	Feriæ Larib. dic. Compitalia.
23	x	Feriæ Jovis. Laurentinal. Plut.
24	ix	Juvenalis dies. Suet. Juven. Lud.
25	viii	
26	vii	
27	vi	
28	v	Hic mensis Saturn. sacer. Macr.
29	iv	Vestæ vero tutela. Kal. Vet.
30	iii	
31	*Prid.*	

AN ACCOUNT OF THE *INSTITUTION* OF THE *PRIESTHOOD*, And the exercise of the same among the JEWS.

AS God Almighty is the fountain and great original of all authority and power: so 'tis unexceptionably evident that no regular Government hath ever appear'd in the World without acknowledging a particular dependance upon him, and consequently an obligation to serve and obey him. Hence is it that no considerable Societies, however differing in the forms of administration, have at any time fallen into a settled order and establishment, without an agreeable provision for the advancement and support of their Sacred as well as Civil concernments. On the contrary all their endeavours with respect to the latter,

have been look'd upon as lame and defective, if the former seem'd to be neglected. Which by the way is a sufficient argument of the intrinsic excellencie of Religion since it hath always been esteem'd of such singular force and efficacy in the administration of even secular affairs that it hath never been thought useless or unnecessary where order and regularity have preserved their just reputation. But we may yet advance further, and safely pronounce that all well constituted Governments have been erected upon Religion as their firmest foundation; which therefore they have ever valued as their greatest ornament, their strongest support. Pursuant hereto we find that all Law-givers have had a principal regard to sacred things; and their chiefest aim and scope hath been to provide for the establishment of Religious matters, that so a firm bottom might be laid for civil commerce, and the exercise of mutual good offices betwixt man and man might be supported by a sense of duty towards God. For the confirmation of what we have hitherto advanced we shall not need to look for any better authority among the Heathens than the renowned Laws of the twelve Tables in the early times of the *Roman* Common-wealth, the former part of which Laws was took up in prescribing the necessary

necessary duties of Religion; not to take notice of the conduct of *Solon* and *Lycurgus* in this affair amongst the *Athenians* and *Lacedæmonians*. Nor can we desire any better authority among our selves than that of the Law which God delivered to *Moses* in mount *Sinai*, (the Tables of the ten Commandments) which first establishes the worship of God, and then enjoins the common offices of justice and probity among men. An argument this, that the duties we pay to one another would either be forgot, or lightly regarded, or easily broken through, if not influenced by a sense of duty to Almighty God. This being so necessarily made way for a twofold form of administration (differing indeed in their nature and qualities, but otherwise maintaining a just harmony and correspondence for the attainment of their respective ends) I mean an Ecclesiastical and Civil polity; which having as to their exercise in the several ages of the world been subject to great variety: I think my self obliged to attempt a short account thereof; the better to prepare the way to that which I have propos'd as the principal subject of my ensuing discourse. In the earliest periods of time both the Ecclesiastical and Civil Government were exercis'd by one and the same person, who was upon that

account invested with the double character of *Prince* and *Priest*, and accordingly perform'd the offices incumbent on both. Conformably hereunto we read of Altars erected, and Sacrifices offered upon them by several of the *Patriarchs*, particularly *Noah* and *Abraham*, *Gen.* 8. 20. and 12. 8. which sufficiently evinces their exercise of the *Priestly function*; and that they had *civil authority* is manifest beyond contradiction. The like is evident in the practise of *Melchisedech*, *Gen.* 14. 18. who is there styl'd *King of Salem, and Priest of the most high God.* But I need not alledge particulars in confirmation of *an usage* so universally prevailing as to have been receiv'd amongst the *Heathens* themselves (which might be made appear by numerous instances, if this were necessary to my present design) and therefore I shall not produce any further proof for the thing its self, but shall only shew, how those two powers whilest they rested in one and the same person were exercis'd. As the head of each family respectively had a supreme civil command over all his domesticks, and could apportion rewards or punishments suitably to their good or ill behaviour, and this by a natural inherent right: so had he likewise a just dominion over them in Religious matters, and in pursuance hereof was an

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High Priest to them. His first-born assisted him in preparing and slaying the Sacrifices, and performing other inferiour offices of the *Priestly function*; and after his death succeeded him in both his Civil and Sacerdotal authority. Thus both the one and the other power descended from father to son; without any distinction of Tribe or Family, and thus continued till the time of the *Mosaical* Oeconomy, by virtue whereof it pleased God to make a distinction betwixt them, and with reservation of the civil power to the supreme Magistrate, as *Joshua* and the *Judges*, and afterwards the *Kings* from the time of *Samuel* downwards, to confine the rights and exercise of the Priesthood to one particular Tribe, *viz.* that of *Levi*, as appears from *Numb.* 3. 6, 7, 8, 9, 10. compar'd with *Deuter.* 10. 8. *ver.* The consequence whereof was, that being set apart and consecrated to the service of God, they were exempted from all Secular and Military employments, and never put upon the execution of any troublesome offices whatsoever, that so they might be at leasure entirely to attend the duties of their own sacred calling, and therefore they were not to be numbred among the rest of the Tribes, *Numb.* 1. 49. And in pursuance hereof he granted to the said Tribe many and great privi-

ledges and immunities which we shall have occasion in the prosecution of our design to take particular notice of. Thus the *Ecclesiastical* Government being by God's special appointment distinguish'd from the *Civil*, the High priesthood was conferred on *Aaron* and his sons by an ordinance for ever; and the several ministrations of the inferiour *Priests* and *Levites* in the service of the *Tabernacle* at first, and of the *Temple* afterwards, were establish'd by the same divine authority. So that whereas antecedently to the Law of *Moses* no man was prohibited the exercise of the proper acts of the Priesthood, (every one being allow'd to offer incense and to sacrifice in the *high places*) yet when the *Tabernacle* was erected, and the Priesthood, as we have seen, confin'd to one Tribe, this liberty was then taken away; insomuch that none but the Priests could perform the solemn offices appropriated to the said Tribe, nor any where but only in the *Tabernacle*. Only I would observe by the way, that if at any time by occasion of any great calamity the service of the *Tabernacle* was fallen into disuse; (as when the *Ark* was taken by the *Philistines*) then the former liberty returned. But when *our Nation* was settled in the *promised land*, and the *Temple* was built by God's peculiar appointment;

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it became from thenceforth unlawful for any person, the *Priests* themselves not excepted, to do the service appropriated to that holy place any where else. And this by a Law of necessary and eternal obligation, as appears fully from *Deuter.* 12. 8, 9, 10. and some following *verses*, compar'd with 1 *Kings* 8. 29. And upon this account *Solomon* in his solemn dedication of the Temple, addresses himself to God in these words: *I have surely built thee an house to dwell in; a settled place for thee to abide in for ever*, ver. 13. of the above cited Chap. of 1 *Kings* whereby is imply'd that the place of God's worship was upon the finishing of the Temple determin'd by a standing and immutable ordinance. Neither were the sons of *Levi* separated from the Laity only, (as to those acts that were peculiar to the Sacerdotal function, as we have already said) but also from each other; inasmuch as God appointed *Aaron* and his posterity to be separated from the body of the *Levites*, *Exod.* 28. 1. *ver.* Hence some were Priests and serv'd only at the Altar in the killing and offering of the Sacrifices appointed by the Law: others were *Levites* in a strict denomination, and attended the service of the Temple, as Singers, Porters, &c. As to all of them I shall need only to observe this in general, that none of them

them were capable of being admitted to their respective ministrations under twenty five years of age, *Numb.* 8. 24. But because at the 3*d. ver.* of the fourth Chapter of the same book 'tis requir'd that they be thirty years old or upward, tho' not above fifty, 'tis necessary to shew how these ordinances are consistent with each other. *Aben-Ezra* solves the difficultie thus, that the *Levites* were admitted at the age of twenty five to do the service of the *Tabernacle* in all respects, but only that of *bearing the Ark*, and this they were not obliged to till they commenc'd thirty. And of this particular ministry (in his opinion) the Text which requires they should be *thirty years old* is to be understood. Others of our Doctors reconcile the places by asserting that at twenty five years of age the Priests and *Levites* were initiated into their ministries, and learned their proper offices, but were not allowed to intermeddle in the execution of them till they arrived at their thirtieth year of age.

We have already observ'd, that *Aaron* and his posterity were appointed to be separated from the body of the *Levites* in general: we must here add that by a particular consecration, as also by certain robes and garments appropriate to their function (which are at large specifyed in *Numb.* 8.

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the solemnities lasting seven days, all which time they were *obliged to abide at the door of the Tabernacle of the congregation*, ver. 35.) they were to be distinguish'd from all their brethren, insomuch that neither were they to perform the offices incumbent on the *Levites* strictly so called, nor these to perform the ministeries proper to the *Priesthood*; as is plain from *Numb.* 18. 6, 7. *ver.* It will be our next business to specifie the several ranks and degrees of the Priests of our Nation, together with their distinct offices and qualifications. And first we shall begin with an account of the *High Priest*, the dignity of his station, and the great power with which he was invested, requiring this at our hands; tho' we shall not think it amiss to speak at the same time of such things as pertain'd to the Priesthood in general. The *High Priest* was to be a person every way accomplish'd, and furnish'd with the greatest abilities of body and mind; insomuch that whosoever was appointed to execute that great trust, must have been qualified with beauty and a comely proportion of body, a vigorous and healthy constitution, with sound wisdom and discretion, and all manner of virtues in order to discharge his duty, and with riches and plenty as ornaments to his other endowments. Which last were ever look'd

look'd upon as so necessary to support his dignity, that if he hapned at any time to be destitute of them, his brethren freely contributed to make him very easie in that respect, as judging it by all means fitting that he should be freed from the impressions of want, whose entire employment it was to attend the service of God, and that he should be rescued not only from scorn and contempt, but also exalted above his brethren who represented the person of the Almighty. In pursuance hereof he had a very sumptuous and magnificent apartment adjoining to the Temple, built for his use and convenience; and here he constantly had his residence. And whereas the Scripture declares that he was not to go out of the Temple, this is not so to be understood, as if he might not go abroad upon lawful and just occasions, but only that he might not do it in matters of small importance, *as the going in to a dead body*, or the like, *Levit.* 21. *ver.* 11. Upon a vacancy the place was always to be fill'd with a person so qualified as we have declar'd, who succeeded in it by right of inheritance, and was to be approved of by the great *Sanhedrin*. And in case any controversie did arise either about the succession to or administration of this high trust, the decision thereof appertain'd to the Elders that compos'd

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that venerable Assembly, (the King assisting as supreme) who were empower'd finally to determine concerning it. The person being in this sort approved of was admitted to the execution of his office, but not without a previous consecration, the most solemn rites whereof we shall in the next place particularly touch upon. First, he was to be anointed with *holy oyl*, *Exod.* 30. *ver.* 30. for the preparation whereof particular directions are set down, *Exod.* 30. *verses* 23, 24, 25. This *ointment* was to be poured upon his head, *Levit.* 21. *v.* 10. and was so sacred in respect of its use, that none of it was to be put upon a stranger under the penalty of utter excision to be inflicted on him that should attempt so to do, *ver.* 33. of the above cited *Chap.* Notwithstanding which it was not so peculiar to the *High Priest*, but that it was applyed in the anointing of Kings, and of all inferiour Priests, and in sanctifying the *vessels of the Tabernacle*, and the *Altars*, which therefore communicated an *holiness* to all that touched them, *verses* 26, 27, 28, 29 of the said *Chap.* In default of this sacred ointment the *Consecration* was to be performed by his putting on the *holy garments*, the robes peculiarly appropriated to his ministry, which he was *to put on for seven days when he came into the Tabernacle of the Congregation*;

gregation; and thus he was *anointed in the holy garments*, *Exod.* 29. *verses* 29, 30. Now the holy garments of the Priesthood in general, were such as might set off to all necessary advantage the dignity of the function, and create a reverence towards the persons officiating in them. They were to be *for glory and for beauty*, *Exod.* 28. *ver.* 2, apt to beget esteem and veneration, suited to the gravity and seriousness of their holy employment, for whose use they were appointed, and in a word worthy of their divine original. Of these garments four were common to the *High Priest* with those of the inferiour orders, excepting that instead of the *Bonnet* the *High Priest* wore a *Mitre*, viz. *an embroidered Coat*, *Breeches*, *a Bonnet*, and *a Girdle*, all made of the finest and purest linnen, except the last. These the *High Priest* as well as those of the inferiour sort constantly wore during the times of their ministration, and were so strictly obliged thereunto, that without them the acts of their ministry were look'd upon as null and invalid; and whosoever presum'd to do the Priest's office without them, or any one of them, was to be accounted a stranger, *i. e.* a mere *Laic*, pursuant to what is said, *Exod.* 29. *ver.* 9. *Thou shalt gird them with girdles*, Aaron *and his sons, and put the bonnets on them*; *and the Priests office shall*

ſhall be theirs for a perpetual ſtatute. From whence our *Doctors* conclude that the Prieſts are then and then only to be accounted ſuch, when they do the ſervice appointed them to do in their proper robes; notwithſtanding which they might put them on at other times, provided they laid aſide the *Girdle*: for this having a mixture of woollen in its compoſition, might not lawfully be uſed by the Prieſts at any other time than when they actually performed the offices incident to their function. And this was therefore not allowed them, becauſe the wearing of a garment of linnen and woollen ſtuff was expreſly prohibited in ordinary uſe, *Deuter. 22. ver.* 11. Beſides thoſe already accounted for, there were others proper to the *High Prieſt* only, which were to be made *of gold, of blue, and of purple, ſcarlet, and fine twined linnen, with cunning work*, Exod. 28. ver. 6. Theſe were *a breaſt-plate*, and *an ephod, a robe*, and *a broidered coat*, as they are enumerated in the *4th. ver.* of the above cited *Chap.* The *Mitre* (as hath been ſaid) was alſo proper to the *High Prieſt*, on the forefront whereof was put *a plate of gold* ſtyled *the holy Crown*, with this inſcription, *HOLINESS TO THE LORD*, Exod. 39. ver. 30. Levit. 8. ver. 9. And this was both an enſign of royalty, and a badge of the

excellency of his character, apt to command esteem and reverence, (which effect it had upon even *Alexander the Great*, as *Josephus* relates in his *Jewish Antiquit. b.* 11. *c.* 8.) and also an argument of his superiority, not only over *the inferiour Priests*, but also the whole Nation, in *Spirituals*. All these holy garments were kept clean, neat, and fresh, and if they had contracted any filth or dirt, were not to be washed but to be laid aside, and not to be employed to any common or prafane use, but to be spent in lighting the candles, &c. in the *Temple*. They being thus disposed of, new ones were purchas'd at the charge of the publick, and were constantly reposited in a place appointed for that purpose in the *Temple*, and were delivered out (by a proper officer) to the *Priests*, who, when their respective ministeries were over, put them off again, and appear'd in their ordinary dress. All these holy garments being eight in number (as we have seen) the *High Priest* put on, whensoever he perform'd the proper acts of his Sacred Function, except on the *great day of Expiation* when he entred into the *Holy of Holies*, at which time he wore only the four following, *viz.* the holy *Coat*, the *Breeches*, the *Girdle*, and the *Mitre*, and these all of pure *Linnen* without any mixture of gold, *Levit.* 16. *ver.* 4.

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which are therefore called white garments. The reason of which is by some of our *Doctors* alledg'd to have been the concern that *Aaron* had in forming the *golden calf*, *Exod.* 32. For whereas upon the *great day of Expiation* the *High Priest* was to make an atonement for his own and the sins of the people, his appearing in garments embroidered with *gold* on that occasion might have called that great offence of *Aaron's* to remembrance, and consequently have reflected some dishonour on the person and office of the *High Priest*, which the linnen attire could give no occasion for. When this great solemnity of entring into the *most holy place* was over, the *High Priest* was to lay aside the linnen garments with which he had been attir'd, and was never to make use of them in any after acts of his ministry, being obliged *to leave them in the Tabernacle of the Congregation*, Levit. 16.ver.23. So that they were purely designed for the service of the said *great day of Expiation*, and never to be otherwise employ'd, and therefore were yearly provided on that occasion. These general observations I thought it proper to offer, not designing to descend to a consideration of each particular garment: only I cannot but think it necessary to give a distinct account of the *Breast-plate*. Now this was to be of the

ſame materials with the other three garments proper to the *High Prieſt only*, *Exod.* 28. 6. and 15. *verſes*. In it were *ſtones* ſet, wherein were engraven *the names of the twelve Tribes*, (the workmanship throughout being very curious) to the intent that the *High Prieſt* might *bear the names of the children of Iſrael in the Breaſt plate of judgement*, *Exod.* 28. from the 15*th.* to the 30*th. ver.* But that which makes this holy garment worthy more eſpecial notice is, that herein, according to God's expreſs command to *Moſes*, was put the *Urim* and *Thummim*. Now what the *Urim* and *Thummim* was the generality of our *Doctors* profeſs they cannot define, and this hath made way for great variety of opinions and conjectures, which I ſhall not undertake particularly to muſter up. But all are agreed that it was not the work or contrivance of any artificer, but ſome ſecret thing communicated immediately by God himſelf to *Moſes*; an argument whereof is this, that *Moſes* received not any directions to make the *Urim* and *Thummim*, (as he did with reference to all the parts of the other garments; even the *Breaſt plate* its ſelf) but was commanded to *put* it in the *Breaſt-plate*, *Exod.* 28. *ver.* 30. Now the end of its being *put* there was, that to it as to the Oracle of God recourſe might be had in matters

matters of great consequence but difficult resolution, and those too such as did not concern a private person, but either the supreme Magistrate, or the whole Nation. Conformably hereunto we are informed that when *Joshua* the son of *Nun* was to be admitted to that great charge of going in and out before the people of the Lord; *Moses* was commanded to bring him before *the Congregation*. After which *Joshua* presented himself before *Eleazar* the Priest who *asked* counsel *for him after the judgement of Urim*, *Numb*. 27. *ver*. 21. whereby we see what the Priest's power was in this affair. The way by which the *High Priest* was enabled to give an answer to such as consulted him in this manner is variously represented. Some tell us that upon the proposal of the question to the *High Priest* the letters engraven upon the twelve stones in the *Breast-plate* did shine so as to express *totidem verbis* the answer that was to be given. But others say that the letters did indeed shine, but not so as to express any distinct words, only the *High Priest* had skill to form an answer from the letters illuminated, tho' not thrown into the figure of those words in which he resolved the question propos'd. Where note by the way that (according to both these opinions) because the names of the twelve Tribes did

not take in all the letters of the Alphabet, some words were added in the *Breast-plate* to supply that defect. But other great men among us rejecting both opinions concerning the shining of the letters, assert that the *High Priest* when attir'd with his holy robes was endued with a spirit of prophesie, and that whensoever he was consulted God was pleased to inspire an answer into him which he accordingly delivered. And here it may not be amiss to observe the great difference betwixt a propheſie utter'd by the *judgement of Urim*, and that which was utter'd by an ordinary prophet, inasmuch as constant recourse might be had to the former, and resolution of doubts quickly obtained, but it was not so in the latter, because an ordinary prophet was to wait for an answer from God, and that was frequently deferred for some considerable time. Besides the answer by *Urim* and *Thummim* was peremtory and final; but in the propheſie of an ordinary prophet the case was otherwise; as is plain in that of *Jonah*, whereby he foretold the destruction of *Nineveh*, which notwithstanding did not come to pass. Nor is the conduct of the *Israelites* when ready to go to war against *Benjamin* any prejudice against what we have advanc'd, since, notwithstanding they consulted God three several times, yet had they

they each of those times a pertinent answer to the questions by them propos'd, which being of a different nature did therefore receive an answer suited to that difference, *Judges* 28. *verses* 18, 23, 28. Upon the whole we may perceive the dignity and eminent authority of the *High Priest*, in that it was solely his prerogative to ask counsel of God by the judgment of *Urim* whensoever the supreme Prince, or the whole body of the people applyed themselves to him. Nor was this all: He only by virtue of his high office was authoris'd to enter into the *Holy of Holies*, which he did precisely four times every year. Further yet, he could not be remov'd from his trust by any authority of the *Civil Magistrate*, unless in case of some enormous transgression, as the crime of high Treason; which was the just occasion of King *Solomon's* thrusting out *Abiathar* from *being Priest unto the Lord*. Otherwise, notwithstanding the *High Priest* was subject to the King, yet had he an absolute and independent authority, which by the immediate appointment of God was conferr'd on him and his posterity *for ever*, *Numb.* 25. *ver.* 13. and which therefore could not be utterly lost or forfeited during his life. So that if at any time by reason of any infirmity, or blemish, or age, he became incapable of performing

performing the acts proper to his function, another was substituted to do the duty, but the power and authority resided in him till the day of his death. Moreover he had the priviledge of performing what part of the service he pleas'd; he might offer the *Incense* or the *Sacrifice* (of which he might choose what part he lik'd best) only on the *great day of Expiation* he was obliged to do the whole duty himself. Lastly, he had the liberty, whensoever he thought fit to make use of it, of entring into the *holy place*, whereas the inferiour Priests were then only allow'd to do so whilest they were about the proper acts of their respective ministeries. To what we have hitherto delivered concerning the *High Priest* we shall only add that he always had a *Deputy* or *Vice-gerent*, styled in Scripture *Sagan*, who, in case of his sickness or any other incapacity, represented his person, in the performance of all ministerial acts, and at other times assisted him whensoever called upon so to do. And upon this account he had authority over all the inferiour *Priests* in the same manner as the *High Priest* himself had. The next in dignity to the *High Priest* and his *Vice-gerent* was he that was to encourage the people in battel against their enemies, *Deut.* 20. He was invested with that power by being anointed with *holy oyl*, and was superiour

periour to the other *Priests*. Next to these were the *Heads* of all the *Wards* respectively. For the better understanding whereof we may observe that King *David* divided the *Priests* (as well as the *Levites*) into twenty four *Wards*, who were by course to officiate in the service of God. These *Wards* served their weeks by turns, and that they might do it with more advantage, they divided themselves into seven Companies answering to the seven days of the week, and thus the daily ministration was always taken care of. The *Head* of every of these *Companies* was called the eldest of the family, and upon that account was superiour to all the rest in that *Company*. But then this preeminence, as also that of the Priest anointed to the war, lasted only during their ministration, whereas some others had a standing and settled authority not grounded upon the actual performance of their duty, but an inherent inseperable right of command. In this rank were those two called *Katholicin*, who were immediately subordinate to the *Sagan*, whose business it was to assist the *High Priest* in quality of *Secretaries* or *Treasurers*, and to that end to prepare all publick acts and all manner of accounts relating to the *publick Treasury*, and to put them into the hands of the *High Priest*, in order to be seal'd, pass'd, and subscribed

ſcribed to by him. This office was administred, when firſt inſtituted, by *Shebuel*, 1 *Chron.* 26. 24. who is there ſtyled *ruler of the Treaſures.* Next in dignity were they who were *chief over the chief of the Levites, and had the overſight of the charge of the ſanctuary*, Numb. 3. ver. 32. Theſe were called *Amarcholim*, *i. e.* Commander in chief; they were in number ſeven, and had each of them a *key* to open the doors of the *Temple*, yet ſo as that they could not go in apart, becauſe every *key* open'd a different lock. Next after them were the *Treaſurers* or *Receivers* of the publick mony, whoſe buſineſs it was to receive and diſpoſe of ſuch ſumms as were brought in for the ſervice of the Temple. And theſe were only two. Upon the whole we find a ſtanding and ſettled power in theſe five orders, *viz.* the *High Prieſt*, the *Sagan*, the *Katholicin*, the *Amarcholim*, and the *Treaſurers*. It remains that we proceed in the next place to give a ſhort account of ſome inferiour officers executed by the Prieſts in the Temple, together with the quality and characters of thoſe that bore them. Now theſe *officers* were in all fifteen, as by the particulars following will appear.

The firſt was he that delivered out *Tickets* to all that applyed to him teſtifying the receipt of ſuch or ſuch ſumms of mony for the

the purchaſe of ſuch things as were to be offer'd with the Sacrifices, as wine, floor, oyl, &c. For the better underſtanding the nature of this office, it is to be obſerved that another of the Prieſts (and this was the 2*d*. *Officer* we are to take notice of) was employed to provide all manner of things proper and neceſſary for *Sacrifices*, who therefore upon ſight of the foreſaid *Tickets* delivered to the parties reſpectively the things which they had purchas'd.

The 3*d*. Officer was he that preſided over the lots (whereby the miniſteries which every Prieſt was to perform were determin'd) and his buſineſs was to take care that thoſe lots were rightly diſtributed, ſo that every Prieſt might underſtand his own proper duty in attending at the Altar according as his lot fell.

The 4*th*. was he that provided thoſe particular offerings of a pair of turtle doves or pigeons for the uſe of ſuch as applyed to him by virtue of *Tickets* from the firſt Officer.

The 5*th*. was he that adminiſtred phyſick to the reſt of the *Prieſts* when indiſpos'd: For becauſe they were obliged to perform the ſervice of the *Temple* barefooted, and to eat the fleſh of the Sacrifices, they were lyable to ſeveral diſtempers, and his buſineſs was to apply proper remedies, which were prepared

prepared by others under him, and kept for that end and purpose.

The *6th.* was the overseer of the waters in and about *Jerusalem*, whose business it was to provide that the wells and cisterns were kept in good order, that so there might be plenty of water to supply the necessities of the *Temple* in that respect, and of such as were obliged to present themselves in *Jerusalem* three times a year.

The *7th.* did the duty of a *Cryer*, and his employment was to call upon the *Priests* to prepare themselves for their attendance on the work of their proper ministeries in the *Temple*.

The *8th.* Officer was he that had the oversight and charge of shutting up the gates of the *Temple* when the service was over, and of opening them the next day: the *Amarcholim*, of whom we have spoken already, delivering their keys to him to that end, and receiving them again when he had done his duty.

The *9th.* was he that was empowred to chastise the *Levites* whom he found negligent in their night-watches; so that if in going the rounds he found any of them asleep, he might correct them with scourges.

The *10th.* was he that made use of a *Cymbal*, by the noise thereof to give notice to the *Levites* that they should repair to

their

their respective *stations* where they were to perform their duties in *Singing*.

The 11*th*. was he that appointed the hymn which was to be sung, and begun it to such or such a tune, the rest thereupon joining with him, and giving over when he was pleas'd to put an end to it.

The 12*th*. was the overseer of those that made the *Shew bread*, and his business was to take care that it should be prepared with all the most exquisite niceness and curiosity, which required a more than ordinary skill.

The 13*th*. was he that was chief over them who were appointed to make up that excellent *perfume* used in the service of the Temple, and was therefore to be nicely skill'd in the nature and qualities of all the ingredients requisite to such a delicate composition.

The 14*th*. was the overseer of those whose business it was to make the *veil*, that divided betwixt the *holy place* and the *most holy*, whensoever it grew old or unserviceable.

The 15*th*. was he that was over the *Wardrobe* of the *Priests*; and his employment was to deliver them the garments proper for the performance of the ministerial acts, and to put them up again when they had done, that so they might be always ready as occasion requir'd.

Thus having finish'd our main design concerning the *Institution* and *Exercise* of the *Priesthood* among those of our Nation, (in the management whereof we have us'd all possible plainness as well as brevity) we might further add, that by virtue of their high character the *Priests* were qualified and commanded to bless the People in the name of the Lord, and to instruct them in their duty, in the knowledge, and in the fear of God. But because we have had occasion heretofore to speak of these points, we shall wave all further discourse about them; and shall only observe that when any *Priest* was of sufficient age and growth to enter upon the duties of his profession, he was initiated thereunto by offering the *tenth part of an ephah of fine flour*, Levit. 6. ver. 20. And this he did but once, *viz.* on the day on which he was anointed, whereas the offering of the *High Priest* (in that kind) was to be made twice every day during all the time of his ministration in that high Office.

A List of the Colleges and Halls in the University of *Oxford*, with the names of their Founders, and Governours.

His Grace, James *Duke of* Ormond, *Chancellor*.

1. UNiversity College, Founded by *Alfred* King of the *West-Saxons*, in the year 872. It hath 12 Fellows, and 17 Scholars, &c. Dr. *Charlett* Master.

2. *Baliol* College, Founded by *John Baliol* and *Devorgilla* his Wife, Parents of *John Baliol* King of *Scots* 1262 It hath 12 Fellows, *&c.* Dr. *Maunder* Master.

3 *Merton* Coll. Founded by *Walter de Merton* Lord High Chancellor of *Engl.* and Bish. of *Rochester*, 1274. hath 9 Fellows, 14 Schol. *&c.* Dr *Lydel* Warden.

4 *Exeter* Coll. Founded by *Walt. Stapleton* Bishop of *Exeter*, 1316. It hath 23 Fellows, *&c.* Dr. *Painter* Rector.

5 *Oriel* Coll. Founded by King *Edw. 2d.* 1337. It hath 18 Fellows, 12 Scholars, *&c.* Dr. *Royse* Provost.

6 *Queens* Coll. Founded by *Rob. Eglesfield* B. D. 1340. It hath 15 Fellows, besides

other Students of the Foundation, Dr. *Halton* Provoſt.

7 *New Coll.* Founded by *William* of *Wickham* Biſhop of *Wincheſter* and Lord High-Chancellor of *Engl.* 1375. hath 70 Fellows, 10 Chaplains, 3 Clerks, 16 Choriſters, *&c.* Dr. *Beeſton*, Warden.

8 *Lincoln* College, Founded by *Richard Flemming* Biſhop of *Lincoln*, 1420. It hath 15 Fellows, *&c.* Dr. *Adams* Rector, and Vice-Chancellor.

9 *All-Souls* College, Founded by *Henry Chicheley* Archbiſhop of *Canterbury*, 1437. It hath 40 Fellows, beſides Chaplains, Clerks, and other Servants of the foundation, the Honourable Dr. *Finch* Warden.

10 *Magdalen* Coll. founded by *William Wainfleet* Biſhop of *Wincheſter*, and Lord High Chancellor of *England*, 1459. It hath 40 fellows, 30 Scholars, beſides Chaplains, Clerks, Choriſters, and Servants, Dr. *Hough* Lord Biſhop of *Oxford* Preſident.

11 *Braſen Noſe* Colledge, founded by *William Smith* Biſhop of *Lincoln*, and *Rich. Sutton* Eſq; 1515. It hath 20 fellows, beſides Scholars and Students of the foundation, Dr. *Mear* Principal.

12 *Corpus Chriſti* Coll. founded by *Rich. Fox* Biſhop of *Wincheſter*, and Lord Privy Seal, 1516. It hath 20 fellows, 20 Scholars, with Chaplains, Clerks, *&c.* Dr. *Turner* Preſident.

13 *Chriſt-*

13 *Christ-Church* Coll. founded by King *Henry* the eighth, 1549. It hath 8. Canons, 100. Students, besides Chaplains, Choristers, &c. Dr. *Aldrich* Dean.

14 *Trinity* Coll. founded by Sir *Tho. Pope*, 1555. It hath 12. Fellows, 12. Scholars, and other Students, Dr. *Bathurst* President.

15 *St. Johns* Coll. founded by Sir *Thomas White* Merchant-Taylour of *London*, 1557. It hath 50. Fellows, &c. Dr. *Levins* Presid.

16 *Jesus* Coll. founded by Queen *Elizabeth*, 1572. It hath 16. Fellows, 16. Scholars, and other Students, Dr. *Edwards* Principal.

17 *Wadham* Coll. founded by *Nicholas Wadham* and *Dorothy* his wife, 1613. It hath 15. Fellows, 15. Scholars, &c. Dr. *Dunster* Warden.

18 *Pembroke* Coll. founded by *Thomas Teisdale* Esq; and *Rich. Whightwick* B. D. 1620. It hath 15. Fellows, 11 Scholars, &c. Dr. *Hall* Lord Bishop of *Bristol* Master.

HALLS.

1 *Glocester-Hall*, was founded by the founder of *St. Johns* Colledge, Dr. *Woodroff* Principal.

2 *St. Edmund Hall*, founded by *St. Edmund* Archbish. of *Canterb.* Dr. *Mill* Principal.

3 *St. Alban Hall*, founded by the Abbot of *St. Albans*, Dr. *Bourchier* Principal.

4 *Hart-*

4 *Hart hall*, founded by the founder of *Exeter* College, Mr. *Thornton* Principal.

5 *New-Inn Hall*, founded by the founder of *New* College, Dr. *Baily* Principal.

6 St. *Mary Hall*, founded by the founder of *Oriel* College, Mr. *Wyat* Principal.

7 *Magdalen Hall*, founded by the founder of *Magdalen* Coll. Dr. *Adams* Principal.

Magistrates in the University of *OXFORD.*

Chancellor, *James* Duke of *Ormond.*

Vice-Chancellor, Dr. *Fitz Herbert Adams.*

Pro Vice-Chancellors.
- Dr. *Timothy Halton*
- Dr. *John Mear*
- Dr. *Roger Maunder*
- Dr. *Arthur Charlet*

Proctors.

Mr. *Henry Edmonds* of *Trinity* College.

Mr. *William Baker* of *Wadham* College.

Professors

Professors in the University of

O X F O R D.

King's Professor of Divinity, Dr. *William Jane*

Margaret-professor of Divinity, Dr. *Thomas Sykes.*

King's Professor of Hebrew, Dr. *Roger Altham*

King's Professor of Greek, Dr. *William Levins*

King's Professor of Law, Dr. *Thomas Bourchier*

King's Professor of Physick, Dr. *John Lusse*

Arabick Professor, Dr. *Tho. Hyde*

Savilian Professors, { In Geometry Dr. *John Wallis* / In Astronomy Dr *Dav. Gregory*

Camden-professor of History, Dr. *Charles Aldworth*

Professor of Chymistry, Dr. *Edw. Hannes.*

Botanick-Professor, Mr. *Jacob Bobart.*

Musick-professor, Mr. *Richard Goodson.*

A list

A list of the Colleges and Halls in the University of *Cambridge*, with the Names of their Founders and Governours.

His Grace, *Charles* Duke of *Somerset*, Chancellor.

ST. *Peters* Coll. was founded by *Hugo de Balsham* Prior of *Ely*, in the year 1256 There are in it 22 fellows, besides Scholars, &c. Dr. *Beaumont* Master.

2 *Clare* Hall, was founded by *Richard Badow* 1326. and afterwards Rebuilt by *Elizabeth*, grand-child to *Edward* the First, second daughter and co-heir of *Gilbert* Earl of *Clare*; there are in it 18 fellows, &c. Dr. *Blyth* Master.

3 *Pembroke* Hall, was founded in the year 1343. by *Mary de St. Paul* Countess of *Pembroke*, the number of fellows in it is uncertain, Dr. *Brown* Master.

4 *Corpus Christi* or *Bennet* College, was founded by *Henry* of *Monmouth*, sir-named *Torto Collo*, 1351. there are in it 12 fellows, &c. Dr. *Stanley* Master.

5 *Trinity* Hall, founded by *William Bateman* Bishop of *Norwich* 1350. It hath 12 Fellows, 14 Schollars, &c. Dr. *Oxenden* Master.

6 *Gon-*

6 *Gonvill* and *Caius* Coll. was founded in the year 1348. by *Edmund de Gonvill*, and afterwards in 1557. *John Caius* was made a Co-founder, it hath 26 Fellows, besides Scholars, &c. Dr. *Brady* Master.

7 *Kings* College was founded 1441. by *Henry* the Sixth. It hath 70 Fellows and Scholars, Dr. *Roderick* Provost.

8 *Queens* Coll. was founded in the year 1448. by *Margaret Andegavensis* daughter of *Reiner* Duke of *Anjou*, there are 19 fellows, 17 Scholars, &c. Dr. *James* Master and Vice Chancellor.

9 *Catherine-Hall*, was founded 1475. It hath 6 Fellows, &c. Dr. *Echard* Master.

10 *Jesus* Coll. was founded in the year 1426. by *John Alcock* L. L. D. Bish. of *Ely*, there are in it 16 Fellows, besides Scholars, &c. Dr. *Saywell* Master.

11 *Christs* Coll. founded by *Margaret* Countess of *Richmond* and *Derby*, 1505. there are in it 13 fellows, &c. Dr. *Covel* Master.

12 *St. Johns* Coll. was founded by *Margaret* Countess of *Richmond* and *Derby*, Mother of King *Henry* the *7th*. It hath 52. fellows, 92 Scholars, &c. Dr. *Gower* Master.

13 *Magdalen* Coll. was founded in 1519. by *Edward Stafford*, the last Duke of *Buckingham* of that name; there are in it 15. fellows, &c. Dr. *Quadring* Master.

14 *Trinity* Coll. was founded in the year 1546.

1546. by King *Henry* the 8*th*. there are in it 60 fellows, 4 Conducts, beſides Scholars, &c. The Honourable Dr. *Montague* Maſter.

15 *Emanuel* Coll. was founded 1584. by *Sir Walter Mildmay* Chancellor of the Exchequer, and encreaſed by Queen *Elizabeth* and other Benefactors. There are 14 fellows, &c. Dr. *Balderſton* Maſter.

16 *Sidney Suſſex* Coll. was founded in the year 1598. by *Frances Sidney* Counteſs of *Suſſex*. It hath 13 fellows, &c. Dr. *Johnſon* Maſter.

Profeſſors in the Univerſity of *CAMBRIDGE*.

Dr. *Beaumont* Regius Profeſſor.
Dr. *Gower* Margaret Profeſſor.
Dr. *Smolt* Caſuiſtical Profeſſor.
Dr. *Oxenden* Profeſſor of Law.
Dr. *Brady* Profeſſor of Phyſick.
Dr. *Newton* Mathematical Profeſſor.
Dr. *Stubbs* Hebrew Profeſſor.
Dr. *Luke* Arabick Profeſſor.

The Scarlet Gown days in the University of *Oxford* are as followeth.

Circumcision or New-years day. Epiphany or Twelfth-day. Purification or Candlemas-day. Annunciation or Lady-day, Sermon at New College. Easter-day. Ascension or Holy Thursday. Restauration of King *Charles* II. or the *29th.* of May. Whit-Sunday. Trinity-Sunday, Sermon at New College. Fryday, Saturday, Sunday, Munday, and Tuesday morning in the Act time at Sermon and Congregation. All Saints day. The Fifth of November or Gun-Powder Treason. All publick Thanksgiving days. Christmas day.

The Habit Days in the University of *Oxford.*

The day the Judges come to Town, Mr. Vice-Chancellor and Doctors meet at St. *Maries,* and then go to wait on the Judges in their Formalities.

ties. All Latin Sermons. Morning Sermons in Term time. All Sermons at St. *Peters* in the Lent. Congregation days. Scholastica, being the tenth of February. The day after Michaelmas when the Mayor is sworn at St. *Maries* in the morning by the Senior Proctor.

The Scarlet days in the University of *Cambridge* are as followeth.

All Saints. Christmas-day. Easter-day. Ascension-day. Whitsunday. Trinity-Sunday. Commencement, and the 29*th*. of May. At the two Fairs proclaiming in June and September. The Feast of St. Michael, and the fifth of Novembet.

To Funerals, Clerum's, and Supplications, All Doctors go as to Congregations;
That is in their Robes.

FINIS.